

SCRIPTURES FOR THE BLIND

BIBLE SOCIETY RECORD

NOVEMBER 1939

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OFFERING THE HOPE OF CHINA
(See page 143)

TRANSLATION



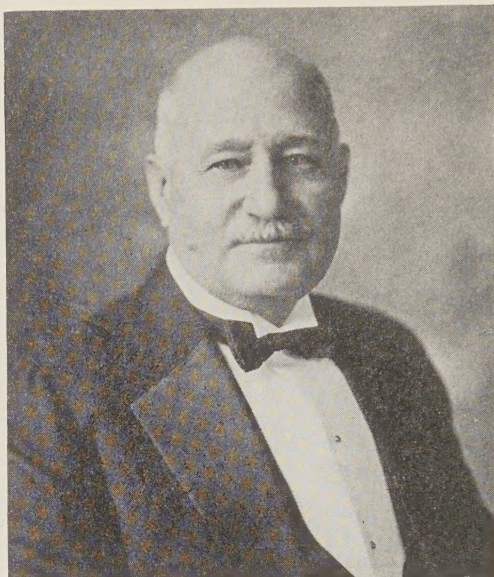
DISTRIBUTION

Policemen, Firemen, and the Kingdom of Heaven

By Rome A. Betts

Center—Police Inspector William H. Harrison.

Below—Stephen T. Porter, Chief Engineer, Fire Department.



Below—Major Ernest W. Brown, Superintendent of the Police Department.



IT isn't often that a city can produce a phenomenon like the one I recently discovered in Washington, D.C.

To have a chief of police who is a God-fearing Christian may not be unusual; to have a fire department chief similarly regarded may also be considered as a matter of little surprise. When that can truthfully be said of both in one community, we may raise our eyebrows somewhat; but when, in addition to that, we learn that both men attend the same church, belong to the same Bible Class, and are respectively first and second vice presidents of that class, you have something to be amazed at.

Digging deeper revealed an inspiring story.

The class was founded in the Congress Street Methodist Protestant Church (now Methodist) nearly fourteen years ago by William H. Harrison, then inspector of the metropolitan police department, and has been called by his name ever since. It has been largely through his untiring efforts that the little group of fifteen who were its charter members has now grown to a membership of 240.

From the beginning there seems to have been a strong inducement to members of the fire and

police departments to join. There are now 110 policemen and a goodly number of firemen, over forty percent of the total, many of whom are very faithful. The pastor, Rev. H. A. Kester, says that some will work all Saturday night and yet be in class on Sunday morning. All of which makes the class unique in the city.

Eighty-nine different Congressmen and eleven Senators, together with many prominent government officials, have addressed the class—many returning for the fourth and fifth time. Several have become honorary members, until now the class bulletin is sent into almost every state of the Union.

The Congress Street Church is the oldest standing Methodist Protestant church in the country. It was organized one hundred and ten years ago, and is one of the old landmarks in Georgetown, for many years a separate city, really older than Washington.

Returning to the two chiefs, Major Brown (the title of major goes with the job) has been superintendent of police for ten years, and is accounted one of the most capable men in that position anywhere. For about twenty years he

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BIBLE SOCIETY RECORD

A Journal Dedicated to the Wider Distribution
of the Holy Scriptures

VOLUME 84

NOVEMBER 1939

NUMBER 9

“Ye Do Err, Because—”

By Robert E. Speer

HALF a century ago one of our truest American poets, now too much forgotten, Edward Rowland Sill, wrote a little poem entitled “A Fool’s Prayer.” It was the story of a medieval king who, for the amusement of the court, ordered his jester to make a prayer. And the jester prayed, but his prayer was no jest. He asked God’s forgiveness for being a fool—not for his sins so much as for his sheer follies. And when he had ended, there came no laughter, and the king went off alone to pray for himself, “Lord, be merciful to me a fool.”

That is our prayer for ourselves and for this mad world today. The badness is bad enough, but how terrible is the folly. Why are men guilty of such blundering? Why are we ourselves constantly falling into error and mistake?

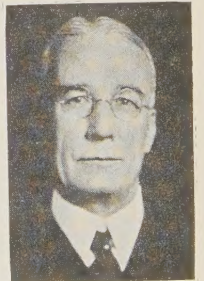
What would we not give to ask Jesus this question! He never erred. He never said a word which he asked to recall. He never left the right word unsaid. He did always the things that pleased his Father. To what would he attribute our human blundering? We do not need to ask this question in vain. On one notable occasion he answered it. It was on the day of the “great controversy,” when Pharisees, Herodians, and Sadducees had plotted to trap him, and the Sadducees had posed their specious question regarding the woman who had had seven

husbands, and the resurrection. Jesus ignored their insincerity, assumed the honesty of their inquiry, and pointed out to them the source of their error.

“Ye do err,” he said, “because ye know not the Scriptures, nor the power of God.” Can this be the cause of our error? Jesus did not say so. He said it was the source of the error of the Sadducees. But the more one reflects upon his words, the more one wonders whether this can be the source of all our errors.

To these Sadducees the Scriptures were the equivalent of history; and they discredited the principle of resurrection because they did not grasp the teaching of history, and because they disbelieved in the presence of divine forces in life and history. Taken in this sense, Our Lord’s words trace error to ignorance of history and its lessons, and to disbelieving in the divine government of the world. And do not our errors today have this very origin? Men are plunging into a new era of human insanity in plain disregard of all the lessons of history, and in wicked defiance of God’s holy and righteous sovereignty and his law of brotherhood and unity.

And even in the strict sense of his words we find today the source of our folly. Every wrong course of our life,—personal, na-



tional and international,—breeding mishap and misery and ruin, is flat in the face of the plain teaching of the Bible, and is open and direct repudiation of the divine influences and persuasions working in human life.

The Bible teaches the unity of man, and we are denying this unity. It teaches that might is not right, but that that only is right which is true and good and brotherly and loving; and yet great nations are acting on the principle of might and force and violence. It teaches the certainty of God's judgment on all courses of action which violate his laws and the mind of Christ, but the world forgets this, and plunges

into ways which can not escape the judgment.

And the world errs today as the Sadducees erred, because it does not believe in the sovereignty of God and is unwilling to adopt his government. It does not believe in his presence and power. It sets up its organizations and projects its schemes on the level of man's wisdom and man's sovereign will.

And on all such errors the judgment of God is sure. "Justice may travel with a leaden heel, but it strikes with an iron hand." We had best turn back from our blundering and take up our Bible and learn its lessons, and once again "in God put our trust."

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Stanley and His Bible

In view of the popularity of the current moving picture "Stanley and Livingstone," "Record" readers will be glad to recall Stanley's rededication of himself to his Lord and Master as a result of his reading of the Bible, alone, in the heart of Africa. His own testimony, in his autobiography, includes the following remarkable paragraphs:

MY sicknesses were frequent, and during my first attack of African fever, I took up the Bible to while away the tedious, feverish hours in bed. Though incapacitated from the march, my temperature being constantly at 105°, it did not prevent me from reading, when not light-headed. I read Job, and then the Psalms.

The Bible, with its noble and simple language, I continued to read with a higher and truer understanding than I had ever before conceived. Its powerful verses had a different meaning, a more penetrative influence, in the silence of the wilds. I came to feel a strange glow while absorbed in its pages, and a charm peculiarly appropriate to the deep melancholy of African scenery.

When I laid down the book, the mind commenced to feed upon what memory suggested. Then rose the ghosts of bygone yearnings, haunting every cranny of the brain with numbers of baffled hopes and unfulfilled aspirations. Here was I, only a poor journalist, with no friends, and yet possessed by a feeling of power to achieve! How could it ever be? Then verses of Scripture rang iteratively through my mind as applicable to my own being, sometimes full

of glowing promise, often of solemn warning.

Alone in my tent, unseen of men, my mind labored and worked upon itself, and nothing was so soothing and sustaining as when I remembered the long neglected comfort and support of lonely childhood and boyhood. I flung myself on my knees, and poured out my soul utterly in secret prayer to Him from whom I had been so long estranged; to Him who had led me here mysteriously into Africa, there to reveal himself, and his will. I became then inspired with fresh desire to serve him to the utmost, that same desire which, in early days in New Orleans, filled me each morning, and sent me joyfully skipping to my work.

As seen in my loneliness, there was this difference between the Bible and the newspapers. The one reminded me that, apart from God, my life was but a bubble of air, and it bade me remember my Creator; the other fostered arrogance and worldliness. When that vast unheaved sky, and mighty circumference of tree-clad earth, or sere downland, marked so emphatically my personal littleness, I felt often so subdued, that my black followers might have discerned, had they been capable of reflection, that Africa was changing me.

A New General Secretary

THE American Bible Society is happy to announce the election on September 22, 1939, of the Reverend Frederick William Cropp, D.D., as General Secretary to succeed Dr. George William Brown, whose resignation took effect on November 30, 1938. Dr. Cropp will begin his work with the Society November 1.

A native of Ohio, Dr. Cropp was graduated from the College of Wooster, Wooster, Ohio, in 1926. His leadership qualities had already appeared in undergraduate days, during which he was a member of the student senate and president of his class.

Dr. Cropp received his theological training at Princeton Theological Seminary, where he was graduated in 1929. Since that time he has served but one church, the historic First Presbyterian Church of Wheeling, West Virginia, for the first two years as its assistant pastor, and since March 1931 as its pastor.

Dr. Cropp early rose to places of leadership in his denomination. He has served as moderator of the Presbytery of Wheeling and twice as vice moderator of the Synod of West Virginia. As chairman of the Synod's committee on Christian education, he has been the successful leader of youth conferences for the Board of Christian Education of the Presbyterian Church.

In the city of Wheeling, Dr. Cropp early became an outstanding figure in civic and religious activities. He served two terms as president of the local ministerial union, and was a member of the board of the Y.M.C.A. and of the recreation commission of the city. Possibly his most distinguished service has been that of vice chairman of the Wheeling Chapter, American Red Cross, in which he took a leading part in relief work of three disastrous Ohio River

floods. Beside this, he was active in community fund campaigns and the Wheeling Council of Catholics, Jews, and Protestants. In 1938 Dr. Cropp was awarded the Distinguished Service Award in the field of religion in his community.

In June of 1939 Dr. Cropp received from Centre College, Kentucky, the degree of doctor of divinity.



Rev. Frederick William Cropp, D.D.

Mrs. Cropp is the former Ruth Huntington Perkins, the daughter of a Presbyterian minister. Dr. and Mrs. Cropp were married in 1929 and have two sons, Frederick 3d and Robert Huntington.

In his new position with the Bible Society, Dr. Cropp will share with Dr. North the general oversight of the work of the Society, with particular responsibilities for the distribution of the Scriptures in the United States and the relationship of the Society to the churches.

The first important assignment of work to which Dr. Cropp will turn as he takes up his duties, will be

that connected with the forthcoming annual meeting of the Society's Advisory Council, which will convene this year on Wednesday, December 6. This is the occasion each year on which officially appointed representatives of the cooperating denominations face, with the officers of the Society, the common missionary interests of Bible translation and distribution, and, together with the budget committee of the Board of Managers, the plans and prospects for the coming year. The annual meeting of the Advisory Council in recent years has been one of the most representative interdenominational gatherings in the country, bringing together, as it does in many instances, the responsible heads of the leading Christian bodies of the nation. There were forty-five in attendance last year.

"I, Too, Was Once Blind"

A stranger-than-fiction true story as told to Dave A. Parker of the South Atlantic District office of the American Bible Society, by Mr. H. Durman

WHAT struck me first was the dog. A strange-looking black dog about the size of a large hound, but much heavier; almost as thick across the chest as an English bull. Then I noticed the peculiar halter the dog wore, and next, the neatly dressed man wearing dark glasses. Instantly I knew he was blind. That realization was something of a shock. A blind man being led by a curious-looking dog, fifteen stories above the ground overlooking the city of Richmond. For some strange reason, the thought flitted through my mind that this visitor wouldn't comment upon the view from the wide windows. Almost without exception, visitors to the South Atlantic District office of the American Bible Society in Richmond, Virginia, comment upon that view.

"Come in," I said, getting up to help him to a chair.

My visitor sat down. The black dog immediately lay down at his feet, head between forepaws, eyes looking questioningly at me. The man asked me if he was in the office of the American Bible Society. I assured him he was, and asked how I could help him. "I want some little Gospel booklets," he said. "I got some from you once before,—a long time ago. I'm Mr. Durman from Hopewell."

I had never heard of him, and immediately wondered how he had gotten from Hopewell to Richmond, a distance of about fifteen miles. I asked him.

"Oh, Pal and I get around," he said casually. "We rode over with some young ladies. Probably go back by bus."

He seemed to regard his trip as very ordinary. I asked him what use he was going to make of the Gospel portions. "I usually give them away or sell them to people I meet in my work."

"Your work?"

"I'm a salesman. I sell ice boxes, electric stoves, heaters, and other household fixtures. I use the little Gospels as an introduction, usually giving the customer one whether they are interested in buying a stove or not."

"I see," I murmured, growing more amazed. "How do you get around? Just you and your dog there?"

"Oh, Pal is a good dog. He leads me anywhere I want to go. He isn't a Seeing-Eye dog,



Mr. Durman and Pal

but he leads me mighty good. Usually we go around at night."

I had a mental picture of this man and his dog traveling around dark streets at night. Without thinking, I said, "But, wouldn't it be better to work during the day?"

"More people are home during the night time," he said. "And besides," he added, "day and night—they are the same to me."

I felt like a sap, making such a blunder. But I didn't apologize. "How many Gospels do you need?" I asked him.

"Oh, a hundred or so. Could you let me have something off on them. Before I got one fourth of them free."

"We'll do even better than that," I said; "but, tell me something about yourself,—your work."

"Not much to tell," he said. "I just work,—me and Pal there. He's a good dog. You know I had a Seeing-Eye dog, but we didn't get along. I had to send him back and couldn't make another trip up there to get another, because I had no money. Things got pretty black then. All I could do was sit in the house and sometimes walk down the little path in back. That's where it all happened."

"It happened? What happened?"

"The dog. He's a mighty good dog."

Apparently my visitor wasn't going to warm up much on the subject of his work. But he kept repeating what a good dog he had. "What about the dog? What happened?"

"Well," he said, "It's a strange story. You probably won't believe it. But I'll tell you if you have a little time."

I noticed his manner had changed. He seemed thoughtful, and his voice had taken on a new hushed quality. I settled back in my chair. "Forget the time," I said, looking guiltily at a huge stack of nine thousand letters we were working on for mailing to Sunday schools in three states. "Let's have the story."

"It was back the year before last, one morning in November, that I took a walk down the path in back of the house. Frost was on the ground, and the air was crisp and sharp. Sounds carried clearly, with a snap; but, in the early morning, there were almost none—a bird, the leaves rustling underfoot. A hushed quiet seemed to be over everything."

"I walked on down the path, slowly, haltingly, straying every now and then into the leaves along the side. They acted as my guide. And then, without warning, an awful clatter broke the stillness of the morning. The noise broke all around me,—so close it jarred me. The only way I can describe the terrific noise is to say it sounded like an ancient model T Ford crashing to earth."

"I stopped dead still. As suddenly as the clatter started, it stopped. Stopped abruptly, without even another small sound. The quiet was even louder than the crash. Still I didn't move; just stood there awe-struck at the terrific noise I had heard."

"And then I heard the new sound,—the panting sound. I listened. It came closer, right under my feet almost. It was clear and distinct now. The panting sounded like that of a dog after he has run a hard race. I leaned

over and tried to touch him, but the panting moved away. I straightened up, and it came closer again; then I heard the sound of feet running in the leaves, going up along the path."

"I followed. Near the top of the hill I heard the panting again and called to the dog. He came to me this time, and I patted his head, felt his body. He was just a little puppy. I patted him some more, and then tied a piece of string around his neck and hooked the end of my cane into the string."

"Without training, without even a word from me, that little dog started to lead me."

My visitor stopped then and leaned over to pat his dog on the head. "I've never been helpless since," he said. "I get around almost anywhere I want to go. God must have sent Pal to me," he ended simply.

"And the strange thing about it all," he continued, "is that no one knows what kind of dog Pal is. I've had experts look at him, and they can't tell. Some say there's beagle hound in him; others say something else. But all agree that they've never seen another dog like him."

I looked down at the dog lying there on the floor. He was a curious-looking dog. Black and shiny, with eyes that almost talked to you. I was no dog expert, but I knew I'd never seen a dog before that looked like that one.

"Since then," my visitor went on, "I've trained six dogs for other blind people in and around my community. Pal and I together train the other dogs to lead, and then I give them away to blind people. That's what I get the most joy from—training dogs to lead blind people so that they may see, and distributing the Word of God so that people with eyes might see also."

And then he added quietly, "God took my sight so that I might see. I, too, was once blind!"

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The Cover Picture

A RECENT study revealed a large percentage of the Chinese nation unoccupied by church or mission. Out of 1,608 counties, 293 are fairly occupied, 206 more inadequately so, and the remaining 1,109 not at all. Until missionary establishments may multiply, which is quite impossible at the present, the humble colporteur working among the farmers and the villagers constitutes the hope for missionary advance.

The Bible in Eastern Europe

THE front page in its entirety and much of the rest of every daily paper just now gives news of Europe—news of death, destruction, and depraved diplomacy. What of the churches of Europe in the midst of the holocaust of war? In the September issue of the *Missionary Review of the World*, Professor Adolph Keller of Geneva, Switzerland, in an article entitled "Preaching Christ in Europe Today," states that gospel preaching there has again become the great essential fact in the life of the church. Science and theology, personal piety and mystic experience, have given way to the pronouncement of the great fact of a saving Christ. Of particular interest to *Record* readers are the following paragraphs from Dr. Keller's article, the whole of which every Christian who is concerned for the future of Europe and Western civilization should read:

"Preaching, . . . especially in eastern Europe, . . . is not so much an echo to theological thinking as a response to Bible reading. The Bible itself and not only theology as a witness to the Holy Scriptures has been and is the great teacher of how to preach. Preaching is therefore no longer the art of trained pastors. The man who reads the Bible preaches.

"A lay preaching movement may be observed all over eastern Europe. In Austria near Villach is a Bible school preparing lay preachers for the Balkan countries. In Poland and Russia there is a large preaching mission carried on by laymen, the "Gospel-Christians," who are wandering from village to village announcing, often secretly, in farms, woods, lonely places, the redeeming message which they have learned to know from the Bible. In Polish Ukraine an evangelical movement sprang up in a village when Krasniuk, a Ukrainian prisoner of war, returned from a German prisoners' camp where he had learned to read the Bible, to his family in a Polish village. To read the Bible means to meet Christ, and this is the one great stimulus for preaching. The annual report of the British and Foreign Bible Society shows indeed that, in spite of a growing poverty, political tension, and religious persecution, the Continent has bought more Bibles than during last year.

Even in Spain the Bible sales have increased.

"Where the Bible is rediscovered and read, a reformation is always near. Other general literature is certainly sharing the breakdown of any really leading power for mankind; the Bible has again proved able to give real leadership to personal and public life of mankind. Nowhere perhaps is this deeper felt than in Russia, where the importation or printing of the Bible is still forbidden. A great thirst for the Word of God is found wherever religious interest is not entirely quenched. This unique book and parts of it are penetrating into Russia wherever pores of communication are still open in the well-protected pachydermic armor of the Russian giant. It penetrates into the interior via the great streams, via China and Turkestan.

"For many Christians the possession of the Bible is the greatest treasure, as the Word of God has become rare, and thousands of Bibles have crumbled to dust because they were read so intensely. It is a matter of great rejoicing that not only the Bible is read again among Protestants, but Bible lessons are introduced for the first time in evangelical services. A new Bible movement is spreading also in the Roman Catholic Church, and it happens that Orthodox priests, as in the famous conferences of Narva, assemble around the Bible and not only kiss the holy Book as a part of the Orthodox service, but read it with the joy of a great discovery. . . .

"It is very likely that many Protestant churches will join the remarkable effort which has been made by the American Federal Council of Churches in its National Preaching Mission to take a fresh stand for the church in the center of all Christian life and activity, in the announcement of the gospel of Jesus Christ. The world has proved today that it holds no really redeeming message, and that its recipes are not bringing healing or salvation, but sickness and death. The church of Christ, confronted with this breakdown of culture and inefficiency of human wisdom, knows more than ever that she holds the word of salvation and has to bring it to the whole world."

The date is December tenth. The theme is
"The Truth That Makes Men Free"



Pastor Fred M. Ohms, of Christ Evangelical Church, Paterson, N. J., has preserved his Bible Sunday posters since they were first issued in 1921. (See item on page 149.)

Because of its emphasis upon the Bible as the book out of which our American ideals of

Resolved by the Senate and House of Representatives of the United States of America in Congress assembled, That this Congress reaffirm the original resolution adopted in 1782 and once more commend to the people of the United

States the principles and precepts contained in the Holy Scriptures as America's greatest textbook on right living.

No more effective way to celebrate Universal Bible Sunday this year is offered than to organize your church to send cards to the Senate Chamber, Washington, D.C., either to Senator Andrews or to Senator Elbert D. Thomas, chairman of the Committee on Education and Labor, asking them to work for an early adoption of this resolution.

Distribute Scriptures

Probably the most practical way to observe the day—one that could well be adopted by young people's groups—is that of Scripture distribution in some neglected community. Separately bound Gospels can be secured for from one to five cents apiece from the American Bible Society in most of the languages required, and Bible Sunday afternoon may be spent visiting homes where probably the Bible is not known at all. It will bring a glow to the heart of anyone who does it.

Bookstores may be asked to feature the Bible in their windows during the weeks before De-

cember 10. Men's Classes may prepare a slip to be placed on the Bibles in local hotel rooms. Articles concerning the celebration may be contributed to local newspapers.

Radio

The air waves will be vibrant with the message of Universal Bible Sunday. Every radio station in America will be asked to participate during the week before Bible Sunday and on the day itself. *Record* readers may help by encouraging their local broadcasting stations to participate. Dr. William Lyon Phelps and other men of note will be heard during the day on the coast-to-coast chains. Church calendars may carry announcements of these broadcasts and other features of the celebration.

The December *Bible Society Record* will be mailed a little earlier than usual and will carry more detailed announcements.

Anyone desiring detailed suggestions for building worship programs appropriate for Universal Bible Sunday, including Scripture passages, hymns, anthems, prayers, topics for services, and addresses should address *Bible Society Record*—Dept. BS.

. . .

Pastor Ximenes' Testimony

Built upon the reading of a New Testament, a great church strengthens its evangelistic outreach by a thorough plan of Scripture distribution

By Charles W. Turner

IN 1928 Pastor J. C. Ximenes took charge of the Congregational church in the town of Campina Grande, state of Parahyba, in North Brazil. At that time the church building was comparatively small; the membership consisted of eighty-five persons, and work progressed satisfactorily. The townspeople heard the gospel preached; numbers of them were won to the Master, and have since become good and reliable members of the church.

After three or four years, a few preaching points were opened in neighboring places with the assistance of laymen, who worked enthusiastically in this evangelistic mission. In 1937, however, Senhor Ximenes became convinced through experiment that his evangelists could accomplish a much more thorough piece of work

if they were provided with Bibles, Testaments, and Gospels for distribution in the course of their work. "Each of our evangelists, therefore," writes Pastor Ximenes, "has become a colporteur." Through this new impetus the work he directs has developed with amazing rapidity and thoroughness. "Today, three years later," affirms Pastor Ximenes, "my field covers an area seventy miles square around Campina Grande, and includes seven important churches and twenty-eight other established preaching points or organized congregations."

At present, the large church at Campina Grande, mother of this significant enterprise, has 515 members in full communion; while the Sunday-school enrolment is 650 scholars. The church building has been enlarged on two occa-

sions, and now can accommodate 1,000 persons comfortably. The average attendance at the Sunday services is about 750. Assisting the pastor in this important work are seven field



Pastor Ximenes (in dark suit) and his helpers

evangelists; while from its own membership the church has contributed four pastors, all at present engaged in Christian work.

It is of real interest to friends of the Bible Society that this great center of Campina Grande was started through the reading of a

. . .

Migrations of a Famous Bible

ON beautiful Avenida Rio Branco, facing one of the many public gardens which adorn the city, stands an imposing edifice recently redecorated both within and without—the National Library of Rio de Janeiro. Many treasures, of real interest to any visitor but especially precious to Brazilians, are housed within its walls: old documents of pre-Empire days; manuscripts of Brazil's great literary geniuses; letters, written by the hand of political leaders, which have profoundly influenced the nation's destiny; and innumerable others.

Among the numerous volumes carefully cherished by the Library authorities and of particular interest to readers of the *Record* is an extremely valuable copy of the Holy Scriptures, that is centuries old: the great Moguntia (or Mainz) Bible, in two volumes, printed in the year 1462 by John Fust and Peter Schoeffer, who were at one time associated in business

New Testament and through its action upon the human heart and mind. In the year 1910 Senhor Olinto Cordeiro, a resident of North Brazil, was traveling through the interior of Parahyba State and stayed overnight at a certain "fazenda" (plantation). Before leaving on the following morning, the planter, who evidently had been visited previously by one of the Society's colporteurs, gave Senhor Cordeiro a New Testament. Through reading and studying this Testament he was converted to our Christian faith, as were also his wife and a sister-in-law; and these three believers were the nucleus around whom the church of Campina Grande, and the great work for many miles round, was solidly built.

The loyal folk of Campina Grande, as do many other similar groups in different parts of Brazil, are working to extend their borders, carrying the message of the saving Christ on and on! "There is boundless opportunity further to develop this great field," concludes Pastor Ximenes. "But among the two or three indispensable requisites for accomplishing this purpose," he says, "we need immediately larger quantities of Scriptures!"

with the immortal Gutenberg. "Moguntia" is the Latin name for the old German city of Mainz, the birthplace of Gutenberg.

As far as is known, the first text of the Scriptures to be printed was the Latin Bible by Gutenberg in 1454-55, at Mainz. The second may have been printed at Mainz or Bamberg in 1458. The third printing of the Vulgate, or Latin Bible, occurred at Strasbourg in 1460-61, by Johann Mentelin. The fourth, in 1462, at Mainz, was the Moguntia Bible, by Fust and Schoeffer.

This remarkable Bible in two splendid volumes, of which the National Library at Rio de Janeiro possesses two sets, is printed on vellum, or parchment, in two columns of forty-eight lines each, and is the first book of its kind bearing the date and place of publication, and the name of the printer. Initial letters of books and chapters, as well as all capital letters, are hand-designed and beautifully painted in a rich

blue and red. The type throughout is perfectly preserved, and the books themselves, though nearly five hundred years old, represent outstanding specimens of the printer's art. The text is the Vulgate of St. Jerome.

At the end of the second volume of one of the sets there are five blank pages upon the last of which is a significant autograph in Latin containing the following statement that considerably enhances both the value and the interest of the volume. Here it is:

"I, Herman, of Germany, agent of the honored and distinguished John Guymier, authorized book-dealer of the University of Paris, confess to having sold to the illustrious and learned William of Tourneville, high priest and canon of Angers, my lord and highly respected master, a Bible printed in Mainz, upon parchment, in two volumes, for the price of 40 escudos, which I duly received. By the present document I confirm the sale, promising to defend the buyer of this Bible against any one who should wish to become its possessor for a lesser sum, or against any person who should falsely claim ownership of it. In support of the foregoing I sign this document with my own hand, on the 5th day of the month of April of the year of Our Lord 1470. Herman."

Most authorities agree that this Herman is Herman de Strathoen, a native of Münster, who arranged in Paris for the sale of the books owned by Schoeffer, Gutenberg's one-time partner. They also agree that this Bible is in all likelihood the one that was earnestly searched for by Van Praet, a leading editor and bibliographer of Amsterdam during the period 1560-70. In his records, Van Praet distinctly mentions a Bible of the 1462 edition possessing this interesting autograph.

The Rio Library records affirm that this same Mainz Bible belonged at one time to Coustard, a councilor of the Parliament of Paris. Subsequently it became the property of the Royal Library of Portugal, though just how it was

(Continued from page 138)

was captain of the first precinct, which covers downtown Washington. During all this time he has fought gambling, liquor violations, and "dope" relentlessly.

In addition to all this, the major has been instrumental in effecting a wide distribution and use of the Scriptures through his department and among the boys' clubs, which are a particular hobby of his.

Until this year Chief Porter was a battalion chief, when he was promoted upon the death of



The National Library, Rio de Janeiro

conveyed from France is not certain. This same set was brought to Rio de Janeiro from Portugal in the year 1808 by Dom João VI, together with many other volumes of the Emperor's private library. The National Library of Rio de Janeiro was later founded by Dom João, and his personal collection, including this important autographed Mainz Bible of 1462, served as the foundation and inspiration for the additional thousands of volumes that are found there.

his superior. With his encouragement Bibles have been placed in all fire houses by the Washington City Bible Society, an auxiliary of the American Bible Society.

Both men are officers of their church, Chief Porter being a member of the board of stewards, and Major Brown a trustee.

Not only are they pillars of strength to their own pastor, but no men in the city are held in greater respect and esteem by their fellow citizens. They honor the whole nation as well. Of such must be the kingdom of Heaven.

EDITORIAL COMMENT

BIBLE SOCIETY RECORD

*A Journal Dedicated to the Wider
Distribution of the Holy
Scriptures*

Editors: THE SECRETARIES

Address correspondence to Francis
Carr Stifler, Editorial Secretary,
Bible House, Park Avenue and
57th Street, New York



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Secretary Charles W. Turner, of the Society's Brazil Agency, has recently published a book in Portuguese entitled "O Livro Desconhecido"—The Unrecognized Book. Its eight chapters deal respectively with the topics: What is the Bible? The Bible as Literature; The Bible as a Source of Moral Teachings; The Bible as Divine Revelation and Source of Spiritual Power; How the Bible has come down to us through the centuries; How to read the Bible; The sovereignty of the Bible; Some Biblical affirmations applicable to the present day.

Dr. Turner's book is the first of its kind in the Portuguese language and is being received with enthusiasm. The literary editor of "Jornal do Commercio" in Rio de Janeiro, after quoting a few paragraphs, says: "The entire volume is a devout and sincere exaltation of the Book of Books. The paragraphs we have quoted relate to the loftiness with which Sr. Charles Turner is working to spread abroad in the world the

most excellent work that has ever been written in human speech."

• • •

No day goes by at the Bible House without the receipt of an order for the "Read the Bible" seals distributed last Easter season. With her recent order for a sheet of the seals, a friend added the following paragraph:

I visited South America this summer, and in Rio we had the same taxi driver for two days. He could speak no English. He seemed about twenty-five. Every time he had to wait for us he was reading his Bible. He showed us an American Bible Society leaflet, his Sunday-school book, and on the last afternoon before we left, he drove us past the Baptist Church which he attended.

• • •

There is no abating of interest in the Scriptures in war-stricken China. In Shanghai the sales of whole Bibles and Testaments over the counter at the Bible House for 1938 were 6,985, eighty-seven percent above those of 1937. But, in the first six months of 1939, similar sales had already reached 7,479. Likewise in Tsinan, whereas the total sales for 1938 were 7,722, in the first 6 months of 1939 they were 11,010. Peking is also running well ahead of last year. In Hankow and Canton the sales fell off on account of the inhibiting effects of the war in those localities.

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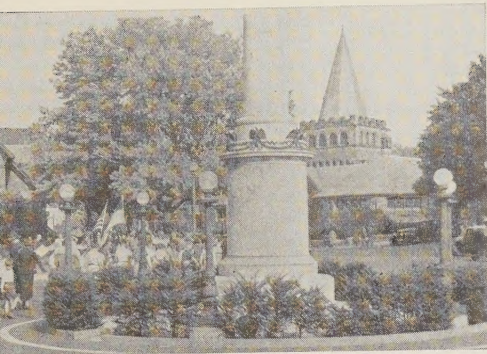
Universal Bible Sunday

ABOUT November first, approximately 118,000 pastors in the United States and thousands in other lands will begin to receive from the Society

their materials designed to aid in the celebration of Universal Bible Sunday, December 10. The principal item in the packet will be a twelve-page brochure by Dr. John A. Mackay, president of Princeton Theological Seminary, on this year's theme "The Truth That Makes Men Free." Dr. Mackay's career as a missionary, a church administrator, and a teacher gives to his paragraphs a note



of authority. A very arresting poster on the same theme will be included. It is the work of Rockwell Kent, and is done in two colors. Besides these items, are a sample church calendar folder with responsive reading, an order blank for various supplies offered by the Society, and a message from the Society to the pastors. If your minister does not receive one of these packets by November 15 and would like to have one, he may secure a packet by writing to the nearest depository as listed on page 151.



Bible parade in Rutherford

Bibles instead of Bayonets

IN marked contrast with the marching millions of Europe, the little suburban city of Rutherford, New Jersey, announced the coming of rally day in its churches with a Bible parade on Saturday afternoon, September 23.

Although there were many churches participating, the spirit of the parade was marked by the absence of any individual church designations, thus emphasizing the unity of all Christian bodies in their study of one common book.

The announcement of the parade began, "In Europe men march with bayonets; we in Rutherford are invited to march with Bibles." Accordingly, every one of the eight hundred participants carried his Bible. Besides a colorful array of Christian and American flags, the American Bible Society had furnished Bible posters which carried the message of the occasion to the on-lookers. There were bands and orchestras, and a review by the mayor and city council as the parade passed the city hall. At a subsequent meeting of Bible-school leaders it was voted to make the Rutherford Bible parade an annual celebration.

It is hoped that other communities may do likewise.

Special Meeting of the Board

A SPECIAL meeting of the Board of Managers was held at the Bible House on Friday, September 22, 1939, at 4 o'clock, President John T. Manson in the chair.

On the recommendation of the Survey Committee, the Reverend Frederick W. Cropp, D.D., of Wheeling, West Virginia, was elected a General Secretary of the Society, to hold office from November 1, 1939.

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October Meeting of the Board

THE sixth stated meeting of the Board of Managers of the American Bible Society in its one hundred and twenty-fourth year was held at the Bible House, Park Avenue and 57th Street, New York, on Thursday, October 5, 1939, at 4 p.m., President John T. Manson in the chair.

Devotional exercises were conducted by Mr. Arthur Y. Meeker.

The minutes of the fifth stated meeting of the year and also of the special meeting on September 22 were approved.

The Recording Secretary reported with regret the death on October 1, of Mr. C. Edgar Anderson, a Vice President, and the following memorial minute was adopted:

C. Edgar Anderson

With much sorrow the Board of Managers of the American Bible Society record the death on October first, 1939, of Mr. C. Edgar Anderson, loyal follower of Christ and faithful counselor and member of his church. For twenty-eight years he was a Manager of the Bible Society, serving twenty-four years as a member of the Foreign Agencies Committee, ten of these years as its chairman. He was elected a Vice President in 1924 and held that position until his death.

Mr. Anderson's life and service were principally associated with New York City. For forty-seven years he was a partner and senior partner in the brokerage firm of Chauncey and Company. Keen and assiduous in business and wise in its counsels, he brought these talents and an unvarying devotion to Christ and to the church into the service of many Christian enterprises in the city. In his own church he directed the work of a large Sunday school for several years. On its various committees he was ever a source of wisdom and strength. He gave long service to the New York City Society of the Methodist Episcopal Church,

putting his clear mind, earnest spirit and generous gifts into the difficult task of evangelizing the great city's multitudes and creating church homes for them. The outreach of his thinking was reflected in service on the board of home missions of his church and in his interest in the foreign missionary enterprise, both within the Bible Society and in other associations.

The Board records his passing with the conviction that upon such faithful men as he the hope of the kingdom of God, humanly speaking, rests. It extends to his family its sympathy and prays that the assurance of God's love will be about them as it was ever about him.

The acceptance of his election as General Secretary by the Reverend Frederick W. Cropp, D.D., as of November 1, 1939, was reported.

The resignation of Mrs. Ernest R. Palen as a Member of the Board was received and accepted with deep regret.

Rev. Edwin W. Smith, D.D., was elected a Life Member and assigned to the Committee on Versions.

Mr. Frank C. Goodman was assigned to the Committee on Ways and Means and Mrs. William I. Haven to the Committee on Foreign Agencies.

It was reported that the 125th anniversary of the founding of the Westchester County Bible Society will take place at Bedford, New York, on October 31, and the Board authorized that the congratulations and good wishes of the American Bible Society be sent to that Society on this notable occasion.

The Board approved of a grant of 1,008 Bibles and 500 New Testaments to the Board of National Missions of the Presbyterian Church for the use of their Sunday-school missionaries.

A list of denominations to be invited through their official representatives to attend the annual meeting of the Advisory Council on December 6 was approved.

Minutes of the various standing committees were presented and approved and their recommendations adopted.

After a brief recess, dinner was served at 6 o'clock by the young women of the Bible House staff.

At the conclusion of the dinner, interesting and inspiring addresses were made by Mr. F. Lyman MacCallum, Vice President John R. Mott, and Rev. Dr. A. L. Warnhuys, three of the Society's representatives at the conference of Bible Societies at Woudschoten, Holland, July 24-27.

The meeting was adjourned at 8:20 p.m.

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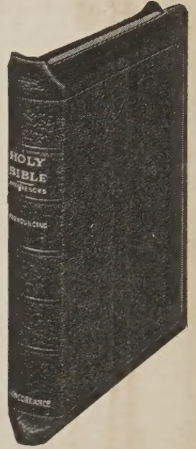
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